fitted to save man from drudgery, and to enable him to exert his faculties of body and inind, without feeling the exercise to be grievous ? Or could he not have given us other senses besides these five, to make us in some measure independent of the means which we are constrained by our position to employ, and which we feel to be so laborious ? Or why, if mankind had to labour, was not the labour freed from all feeling of burden and fatigue ?

Then there is not only the toil, there is also the pain to which man is subjected, as the necessary result of the arrangements, general and particular, of Providence. We cannot call human sorrows accidental, for they follow directly from causes which God himself has instituted. They are as immediately the result of the Divine appointment as the very blessings which flow to mankind in such happy abundance,

Man has been subjected to such incessant toil and misery in all ages of the world, and in all states of society, Take even the nations which have been most celebrated, and which have reached the highest pitch of civilisation. The greater achievements of man, his stupendous buildings, and his conquests, are apt so to dazzle the eyes that we cannot take a very narrow or correct inspection of them. As we feel that thirty centuries look down from the pyramids of Egypt, we are loath to make inquiry into the exact degradation of those millions of unhappy slaves and captives who toiled at the work. We willingly forget that the great mass of the people, consigned to perpetual drudgery, were mere tools in the hands of one man of exorbitant power, and that he may have been harassed by anxieties, fears, and suspicions, as much as those under him were oppressed by bodily toil.

In our admiration of the brilliant intellectual qualities of ancient Greece, we are not apt to remember that in Attica, while there were 120,000 citizens, there were 400,000 slaves ; that in Sparta

there were 150,000 citizens and 500,000 slaves. In Italy, so early as the time of the Gracchi, there were hardly any free husbandmen to be found; and in the city of Kome, nearly all manual labour was performed by slaves or freed men. Single masters in the Koman State are reported to have had so many as 10,000 or 20,000 slaves. Gibbon reckons that, about the time of the Christian era, there might be a slave for every freeman through-out the provinces of the empire. Blair calculates that, at the